[311 cont.]
221 equally from heat and cold.
132 The violence of the wind brings enormous flakes of snow
132 into the tent through the door and the opening at the top, and
857 sometimes a storm blows over the felt edifice with all its occupants. The children, half-naked, come out from under the felts or the sheepskins in which they are usually enveloped, throw themselves on the hot cinders, burn their hands and feet, and utter cries which pierce the heart.

361 In order to protect themselves from the misfortunes and unpleasantness which winter causes them, the Kazaks choose for their winter camp the middle of some grove, reeds, hills, or the sands in the southern part of the steppes.

221 We have said earlier that their camps, winter as well as summer, cannot be exactly determined and are not always occupied by the same inhabitants. Nevertheless, they are quite constant in the choice of the former, because not all localities present the [312] necessary conditions for a winter camp to the [132] same degree and because the depth of the snow does not allow them to move.

[222 231 351] Some Kazaks, especially those who are nearest to the Russian border, collect supplies of fodder in the autumn, dig pits in the ground to put their livestock in, and build fences of wattling, when the place permits it, to protect themselves from the wind, especially the north wind.

[517 273 262] The suffering they are caused by the frosts and storms makes them celebrate the return of spring with rapture. They spend most of the summer days sleeping and drinking kumiss, and they eat very little meat. At night they gather to enjoy the pleasures of the [538 533 534] table together, and to tell each other stories, or to listen to musicians who play the chibyzga or the balalaika.

[484] But the autumn is the best time of the year for them. It is in this season that they undertake their longest trips (1), and they

[784] 1. We will note in passing that superstition prevents the Kazaks from undertaking long trips when the moon is on the wane.

[313 cont.]

Chapter V. On the Possibility of Making the Kirghiz-Kazaks Adopt Sedentary Customs.

631 The division of territory, of which we spoke in relation to the 636 camps of each tribe, might cause one to believe it possible to 311 establish each tribe or each descent line on the land it occupies, 177 in fixed positions, since it recalls to a certain point, the idea of territorial property. But this idea vanishes when one comes to consider the nature of the country and the moral inclinations of its inhabitants.

233 The care of the herds and their propagation is, as has been said before, the favorite and cherished occupation of the Kazaks, as well as the source of all their wealth. In order to sustain this 511 branch of economy in the flourishing state in which it is at 181 present, vast pasture lands are indispensable, and considering 579 the inclination of nomadic peoples for brigandage, these pastures cannot have fixed limits, and in addition, they are divided into two classes, summer and winter pastures. An open plain, smooth and rich [314] in fodder, is excellent for the livestock in summer, but during the winter confining hills are necessary, especially for the ewes, to protect them from the winds and storms, and also sand which absorbs moisture and on which, therefore, the snow 222 remains for a shorter time, as well as reeds and heather, which 372 provide good nourishment for the camels and good fuel for the shepherds.

311 This is why every tribe has its winter and summer pastures, 233 the former usually in the south. Thus the Baganaly and the Naimans, who spend the summer on the Ishim or the Turgai rivers, withdraw in winter to the Kuvan-Darya, while the Djappas people leave the market of Troitsk in November to go toward the shores of the Syr [Darya]. The same could be said for many others. 361 It is clear from this that the Kazaks must either have two different 439 camps according to the seasons or reduce the number of their animals. In this last case they would do harm not only to themselves but also to their neighbors, whose trade relations with them have the sole purpose of exchanging livestock.